

A LETTER

ADDRESSED TO MRS. RUSSEL, OF DERBY,

ON THE SUBJECT OF

SATAN'S CROWN TURNED UPSIDE DOWN,

IN WHICH IS EXPLAINED,

THE TRUE MEANING OF

SAMSON

TYING THE FOXES TAIL TO TAIL,

AND

BURNING UP THE CORN

OF THE

PHILISTINES,

ALSO, HEREIN IS PROVED, THAT

MANKIND

ARE PERFECTLY FREE FROM THE CHARGE OF BEING

SINNERS

A G A I N S T G O D .

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A LETTER
ADDRESSED TO MRS. RUSSEL, OF DERBY,
ON THE SUBJECT OF
SATAN'S CROWN
TURNUED UPSIDE DOWN,

*As spoken of in Joanna Southcott's 1st. Book of
Sealed Prophecies, &c., &c.*

MY DEAR SISTER,

Several months have elapsed since I promised to address an epistle to you, and no doubt it seems to you a long time coming, but I have not forgot my promise as you now see. Long looked for has come at last; and the same might be said of the Revelation itself, which the God of Truth has now given of his mysterious word, through and by me. Thousands, and I may say millions have been looking and longing for this glorious day that is now begun; and if they have been looking for, and longing for it, it certainly proved that they had not power to effect or bring to pass, the deliverance they desired to see, and proved also that they were in bondage under the beggarly elements of the world. Yes, there was a veil over the word that was given through the Prophets all down through time, which the strongest could not remove, nor the most keen-eyed and discerning could never penetrate. The more they tried to remove the veil, the deeper they have gone into error, and the further they were off from the central point which gives satisfaction. Men have read, studied, laboured, and strove to attain to the knowledge of what was concealed under the veil, but to no purpose after all, they could but give an opinion respecting the

meaning of the Scriptures, but there was no certainty; and as there was no certainty, the minds of the thinking part of rational beings must still be subject to incessant labour, pain, and toil, continually turning over in their minds, this and that saying which they found recorded in the Bible, and the various perplexing opinions of different men upon those sayings. Thus the lives of those most devoted to religion and piety, have ever been a continual turmoil; and, indeed the more strict the persons were to religious observance, and the more conscientious they were in their duties, the more inwardly perplexing would appear to them many things recorded in the scriptures; and though great numbers of religious persons have affected to be at peace, and would persuade others that they were so, (which by hypocrisy has been practised by numerous individuals who would set themselves up as preachers and guides) yet we now know that peace they could not have, for it was impossible for them to get rid of ideas which various parts of scripture must fill the mind with; and, these still strengthened by the writings and sermons of great and learned men, (so called) in which they have given their horrifying opinions upon those parts of scripture to which I particularly allude, viz., those which seem to speak of a place of Torment after Death, and of endless duration; one serious reflection of the mind upon this, would in an instant dash to shivers the strongest rays of comfort drawn from other parts of scripture by the most sincere and persevering in duty and religion. The thoughts of those endless burnings in hell fire and the doleful miseries to which they believed God had doomed the impenitent, would in spite of every effort and resolution of theirs haunt the mind lest after all, they themselves might fall from what they called grace, and finally perish, and be cast into the Pit of Woe; to which thought they would naturally apply that scripture, "Where the worm dieth not, and the fire is not quenched." Which is in common use among dismal preachers of hell and destruction, and everlasting damnation; but the same when understood, has in it no terrors, but comfort. By the worm is meant Jacob, (or Zion) in his wrestling or struggling state, before he was (through sufferings) brought to understanding. "Fear not thou worm, Jacob;" he it was, who was called to pluck out the right eye of human wisdom, but who, on account of his disobedience, and disputing with God, about truth and error, fell into that state of mental suffering, which on account of its fierceness, penetrating, piercing, destroying, devouring, or refining quality and power, is called fire. Into that fire he was cast. ("Our God is a consuming fire.") But the fire was not to destroy him, but to destroy sin. The worm died not in the fire, no, but the fire was the very means of

life unto him ; the worm lived, yes, and endured to the end (of evil), and rose again out of death, into life, which proved that the fire of God's love was never quenched ; and also, it proved that the fire of love in the soul was not quenched, not put out, not destroyed, though so severe, and doleful the sufferings, no, "Many waters cannot quench love, neither can the floods drown it." So here, in the visitation to me, this scripture, which has struck terror into thousands, and which the teachers of religion use to such advantage, in keeping up their kingdom of darkness, terrifying the people's minds with it. Here it is shown to contain a blessing, and to have no such meaning as they attach to it. It certainly foretold a state of suffering to the disobedient ; and it was calculated to strike terror to the mind ; and men and women who have thought much on these things, through their ignorance applying them to themselves, and as we say, thousands have been terrified by it ; but it applied only to the one person who should be called to the fiery trial, and that hell of sufferings was everlasting, (i.e., it burned for ever, until it accomplished its work, viz., the destruction and consuming of the wicked, the sinning principle.) It burned till there was no more fuel, as the word says in Proverbs 26, v. 20, "Where no wood is the fire goeth out, so where there is no tale-bearer the strife ceaseth." Now you know, Sister, that I was a tale-bearer. I was a teller of lies, like all the preachers are. I told false tales, as they all do of God, and of his ways ; so I was put into the fire and burnt until I learned God's wisdom, till I learnt not to blaspheme ; and then the fire of the anger went out, and strife ceased. Then I entered into rest, where I live for evermore, and my employment is now catching the foxes, and tying them tail to tail ; that is to say, I am taking these numerous scriptures that spoiled the peace of mankind, and am uniting them together ; and when these foxes are tied tail to tail, and made perfectly to agree, to your comfort, then, there is in the uniting of the scriptures, tale to tale, a fire brand in the midst, that will burn down all the long standing corn of the Philistines, or the long standing opinions of men upon the scriptures ; for these terrifying scriptures have crept into the comforts of everyone who sought for comfort from the scriptures ; and in a moment they would destroy the rising beam of hope ; and, therefore they are called foxes, that spoil the vines and nip off the tender grapes, see Cant., c. 2, v. 15 ; but now when you see these scriptures like the above, fulfilled in the way God planned in his wisdom, viz., in Zion ; and that the curse is therefore passed away, then these scriptures can no more secretly creep into your peace-moments, and spoil your joy.

The foxes are taken and tied tail to tail, understand aright my meaning ; the scriptures themselves are not foxes, but men, not understanding them, and handling the scriptures craftily and deceitfully, have made them as foxes to the people ; " O Israel, thy prophets are as foxes in the desert : because, even because you have seduced my people saying peace, and there was no peace. And one built up a wall, and lo, others daubed it with untempered mortar : say unto them that daubed it with untempered mortar, that it shall fall. There shall be an overflowing shower, and ye O great hail stones shall fall, and a strong wind shall rend it."

Now, sister, when this stormy wind here mentioned did actually come upon Zion, to throw down the old building, and the wall of the crafty inventions of men, that Zion was built up with, then the scripture is understood, the scriptures fit into the character very well, and the foxes are tied tail to tail, then the tale told in the scriptures, and my tale, perfectly agree : and the knowledge of the word is obtained, because it is fulfilled just as God said, and the knowledge obtained by the fulfilment, is the firebrand between the tales ; and, so now you are sure that it is Samson that has done this : don't you see the standing corn of the Philistines burning ?—see the smoke how it rises up—they won't have a grain of corn left to make bread of now. " No man shall live by bread alone, i.e., the word in the letter, but by every word that proceedeth out of the mouth of God ;" and that mouth is Zion. " The Lord dwelleth in Zion." " The name of the City is the Lord is there." Aye, and it is he that ties the foxes tail to tail ; there was no one to do it till the Lord came, and departed, and then came again, as is signified by the name Samson, i.e., " the Lord come again."

Now turn to Luke, c. 13, from v. 31, and we will show you the old arch fox of all. " The same day there came certain of the Pharisees, saying unto Him, get thee out and depart hence, for Herod will kill thee ; and he saith unto them, go ye and tell that fox : behold I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected, nevertheless, I must walk to-day and to-morrow, and the day following, for it cannot be that a prophet perish out of Jerusalem." Then followeth the lamentation over Jerusalem, and the declaration, " Ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord."

Now this scripture stands for the end, it prophesies and foretells how the Lord should come, not to any city or country, but how he should come to his one elect, or chosen vessel, Jerusalem, in a spiritual visitation, the time being come to reveal the truth of all prophecy. The spirit in the passage, represents how the Lord should be in Jerusalem, viz., in his

humanity the appointed person, and yet should be unknown to the person, because it must be proved, that man was dead to knowledge.

Herod signifies the mountain of pride, and by Herod is meant the wisdom of man, as he stands alone, without the divine wisdom in him for his guide. This is Herod or the Devil, who was the builder up of the old system of religion called Christianity; this spirit stands opposed to the coming of the Lord (according to the scriptures) and for that reason is called (by the spirit,) the Devil.

The Pharisee that speaks to the Lord, telling him to get out and depart, for that Herod would kill him, represents the total ignorance of the human mind under the visitation, and how, through that it opposed the Lord's coming, according to the Lord's own plan; then the answer comes: "Go ye and tell that fox, behold, I cast out Devils, and do cures to-day, and to-morrow, and the third day I am perfected, for it cannot be that a prophet perish out of Jerusalem." Now, by to-day and to-morrow, and the third day being perfected is represented three states, of divine knowledge, brought forth in the mind of the person visited; to-day is the time of faith, or belief, that the Lord would come and fulfil the scriptures as he promised; this faith was in Zion long ago, and as he had that faith, so in due time, the Lord did appear in him, to the great joy of the believer; this was the birth of Isaac; God gave to faith the promised and expected son, and there was joy in the house. So there was at this stage of the work, a partial redemption, and Zion thought that his "War was ended, but it was not begun." But here was the casting out of devils, and the doing of the cure upon the mind. Here was to-day, and to-morrow, but this was not the permanent state of bliss that was to last. No, this was Adam in Paradise. This was the first born; but he was born to die. This first temple must fall; it was in the second temple that everlasting peace was to be established. Isaac must be offered, and Faith must lose his son, his hope. Jesus must die for sin. Sin, i.e., unbelief kills him, and he departs; and how was he to return? Why, Charity, the third day said, well, though God take all away from me, he is able to restore it to me again. I submit to the stroke; I yield unto death. This was the **AWFUL TRIAL**, and so all died. Life was gone from Zion, and he returned unto his ancient dust; but he had seen the Lord, and consequently must die, because it was written, "No man can see me and live."

"Satan's Crown



turned upside down."

"Now here's the dart shall pierce the heart
Of Satan to relent;
Or else I say, no other way,
He never will repent.

Until his Crown do tumble down,
Now see the sceptre there;
Upon his head it must be found,
The dart hangs hovering here.

His head is down, he'll lose his Crown,
The branch is from the tree;
The woman must him sure cut down,
When men thy writings see."

J. SOUTHCOTT.

This is very strange doctrine; to talk of Satan relenting and repenting, but strange as it may seem, it is true doctrine, and there is no other way to destroy his power than by bringing him to repentance; but here lies the mystery of it. This is Satan, the branch that is here mentioned, i.e., a man in whom the root of all evil is manifested, in order that both root and branch should be destroyed, to fulfil the scriptures. Perdition totally to be demolished, so that it shall be no more; but the son of perdition, viz., the man who is made the branch of evil, because the evil root is in him, and is thereby named Satan, he though lost, to fulfil the scripture, cut off, cast out of the covenant of grace, and damned, and gone down to the silent grave, yet he rises again from death, the grave, from hell and destruction, a branch in God, for he is sent to hell, death and damnation, and is lost, on purpose by the fiery trial, to burn the old root out of him, that he might rise a new being. "Behold the man whose name is the branch: I will bring forth my servant the branch." Now to prove to you that the whole of the satanic powers should be embodied in a man, in the end, when God should fulfil all prophecy, read Paul's Second Epistle to the Thessalonians, c. 2, v. 4. Here you see it is clear as the sun, and the day of Christ could not come, before this took place, the son of perdition must be manifested, must be revealed, i.e., the man of sin: and this was revealed in John Ward, he was satan the branch, the man of sin, as it is written, "Of all thou hast given me, none is lost but the son of perdition, that the scriptures might be fulfilled." He it was that was lost; he was damned, i.e., con-

demned to everlasting punishment by the decree of God. Now that there was both root and branch of evil, and that both must be destroyed in the end when God should visit the earth for that purpose, it is clear from the 4th chapter of Malachi, v. 1, which reads thus :—" Behold the day cometh that shall burn as an oven, and all the proud (i.e., the son of perdition, John Ward), yea, and all that do wickedly shall be as stubble, and the day that cometh shall burn them up, saith the Lord of Hosts. and shall leave them neither root nor BRANCH. Again, the scripture says that the Lord shall cut off branch and root in one day, the master and the scholar, i e , to say, the evil spirit was the master, and the man was the scholar, and both in one day were to be cut off when the time should come for God to make an utter end of evil, and drive the satanic power out of his temple, and redeem man, his own, from evil.

Now, you must understand that this Ward, being appointed of God, and the character in whom display the power of evil and of good, both satan and the Lord is in him ; therefore the man is called in the scripture above quoted. The temple of God, in whom it says satan sits as God, showing himself (i.e., to the man's mind) that he is God, and the man thinking that the power by which he is influenced (to resist the divine light) is God, he willingly yields himself up to its teachings just as a scholar would to a master. "The law (says Paul) was our schoolmaster unto Christ." Why, the master, the great devil, WAS THE LAW ; this was the devil the master, and now the time was come that the devil, with all his deceit and craft, had entered into his Ward, and there he sat teaching Ward that he was God, so Ward was the devil's scholar. "The law was our schoolmaster unto Christ." Now the law worketh wrath, i.e , it worked in Ward until it brought him under its wrath, under its curse, "for whosoever is of the law, is under the curse." Why, then, in God there is neither wrath nor cursing. So that the law was the devil, the wrathful devil : so Ward, now having the devil in him (viz , the law), and he striving with all his might to obey it, he thinking it was God, and finding he could not keep it in all things, written in the book of the law to do them, then he fell under that curse, viz , "Cursed is every one that continueth not in all things written in the book of the law to do them : " and this Ward being the limit (the character upon whom the word must be fulfilled). The curse must fall upon him because he was chosen for the Lord's possession, the purchased possession, and was sealed with the holy spirit of promise, to be saved in the Lord, i.e., in the new covenant, the gospel ; there it was he who should have looked unto to be saved from the devil, i.e., from the law and its curse ; but

he cleaved to the devil, or the law to be saved, which cannot save, but curse and damn. But he thought that the devil was God. Now, you must mind these two points, viz., that the law of sin is the devil, but the gospel is the Lord, the old covenant is the devil, the new covenant is Christ, the curse is Hell, but the promise is Heaven, the word in the letter is the devil, but the revelation of the mystery is Christ, i.e., as it is fulfilled in Zion; the letter is the false prophet, the spirit of the letter is Christ, the true light and true Prophet that frees man from sin. The time being now come that Christ must end the law, and establish the Gospel, these two powers stood in strife in Ward, because Ward desired to be on God's side, but the devil claimed Ward as his property, and Ward being deceived by the false appearance (vain hopes) fell entirely under his power, and so the devil filled him with all unrighteousness until Ward became a little devil, or a demi-devil, or the branch of the old root, and of course root and branch make the tree, and so it is said in the poetry before quoted, from the writings of Joanna Southcott. The branch is from the tree, therefore Ward's spiritual name when the evil fully possessed him, or when the law was so revealed in him, that by it he was learned, as it is written, "A little leaven leaveneth the whole lump:" and the evil being communicated corrupted Ward's good manners, so Ward's name then was satan, the evil was perfected in him, he was crowned with falsehood, crowned with pride, crowned with darkness, and is it not written, "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys, of them that are broken with wine," i.e., broken off from the Lord by the devil's influence, so that you may see how Ward was crowned, but his crown must tumble down, it was a fading flower. "Whosoever of you are justified by the law ye are fallen from grace, for by the law is the knowledge of sin" Now Ward had voluntarily signed against satan designing to give himself only to God, and as he did so, therefore God chose him for his possession, and told him that he was his for ever and ever; and God sealed him for his own, setting his mark upon him (what think ye of this? the mark that was set upon Cain—I just mention this by the bye); then as God marked Ward for his own, as a habitation for God to dwell in, and this was done with the man's own voluntary will, it was his own act and deed; the law had then no just claim upon him, but as there was no man whom the devil did claim as his own, he was resolved that Ward should not go easy from him, and he would hold him captive to the last; therefore he appeared unto Ward as an angel of light, telling him that he must keep the law of Moses to be saved, and Ward obeyed, thinking him to be God, and he set on hard to keep

the law, and here was his sin. Now sin, i.e., disobedience, viz., the sinning principle was in the world, in all men, but sin was not imputed to any of them, because there was no law given against sin, there were no bounds set for satan until this visitation came to Ward. Now it was, and never before, that God moved himself to destroy evil, and to end the devil's reign, and establish freedom, the law of Christ; therefore Ward having signed against the devil, and God having set his seal upon him, sealing him to the day of redemption, with the promise of eternal life. Ward should have continued in this, his first estate, and not have suffered himself to be seduced by the law; therefore Ward's sin was great, and sin was therefore imputed to him, laid to his account, because he had entered into a covenant, by an oath, to serve the living God. Therefore he was known or recognised by God. Why, then, should he have turned to the beggarly elements to be in bondage, therefore that came upon him which was written, "You only have I known of all the families of the earth, therefore will I punish you for your transgression; and this iniquity shall not be purged from you till ye die, saith the Lord, for he that sweareth falsely by my name, shall not enter into my rest." Therefore Ward was delivered up unto Satan, i.e., unto the law, the angel of death, as it is written, "Deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." For this man Ward would insist upon having his father's wife, i.e., the spirit of bondage, which was of the devil, and the devil or law was Ward's father, his father that begat him into the evil, and so Ward committed incest; and now for this, law was let loose upon him, with all its curses; as it is written in the 119th Psalm, just so it happened unto him, for this man Ward had fallen into the hands of the living God. "As he loved cursing, so let it come unto him, as he delighted not in blessing, so let it be far from him, as he clothed himself with cursing (i.e., with the law) like as with a garment, so let it come into his bowels like water, and like oil into his bones;" and just so it was with Ward; as you read in the Psalms, Ward is the very man (by God I swear) that this was fulfilled upon him, because he was disobedient to the heavenly calling that God called him unto. And so his crown is tumbled down, for now he was in hell, and the wrath of the law abiding on him, all the curses written in the law were poured into his soul without mixture, as it is written, "In the hand of the Lord there is a cup, and the wine is red, and all the wicked of the earth shall wring them out, and drink them, and Ward was that wicked, because he had sworn unto God, and afterwards fell from his agreement,—broke the holy covenant. Well it

might be said, "It is a fearful thing to fall into the hands of the living God." Now in this very thing and nothing else is fulfilled the type of Adam's fall, and of Manassah taken among the thorns, and carried captive to Babylon, Zedekiah's eyes being put out, Jeremiah cast into the low dungeon, Daniel cast into the lion's den, Shadrack, Meshack, and Abednego in the fiery furnace, Samson taken by the Philistines, his eyes put out, and imprisoned, Jonah in the whale's belly, and the crucifixion of Christ, the denying of Peter, and the betraying of Judas, and all the types in the Scripture, are in this visitation of God to Ward fulfilled, for all these things were figures of it. Then you perceive that this man Ward, under the power and influence was satan, the adversary. A traitor to God, and consequently a foe to God; but here was the thing, he was deceived, he was drawn into, and made lucifer, i.e., a bringer of light; for now as he was delivered to the wrath of the law, he was in the lake that burneth with brimstone and fire, in outer darkness, weeping and gnashing his teeth, delivered up to the tormentors "Go ye cursed into everlasting fire, prepared for the Devil and his angels;" and you know that this cursed must be the cursed devil. Well, then, let me tell you, that it is after all, the cursed that is crowned with life eternal, that's him of whom it is said, he was made sin, he was made a curse for us, this was the poor cursed one, unto whom it was said, Go ye cursed into everlasting fire: therefore Ward was truly driven away into everlasting fire to endure the curse, which was hell, death and damnation, and the fire burnt everlastingly. and it never ceased burning until satan repented, for the fire was designed to make him repent, and if his crown had not tumbled down, as you see it, he never would have repented or relented. Now, what think you was Ward's crown, that is you know satan's: why it was the promise God made him, he lost; he it was that knew God's breach of promise, because he broke the covenant, and thereby became a devil, and now being shut up in prison, the spiritual prison, which is signified by the circle round the crown; he is lost, and all his pride is tumbled down, and his self-will, as the word says—

"Now, here is the dart, shall pierce the heart,
Of satan to relent,
His head is down, he'll loose his crown."

He lost the crown of life, the promise was for ever fled, and all was over with him, and he just now saw nothing but a never ending eternity of woe for him, so in this you may see how the above lines were fulfilled, the two first in particular—

"Now here's the dart, shall pierce the heart
Of satan to relent."

Now he was exiled from the eternal providence, and he began to ponder upon the days that were passed, which he judged would never return, for how could he call again the day that was passed, "O that it was with me as in days or months passed, as the days when God preserved me, when his candle shined upon my head, when by his light I walked through darkness." But it might be said, this is Job's experience. Ah! but it was Ward's. Poor satan! For what is written of Job was a prophesy of this. This chapter of Job describes the state of the spirit, or the spiritual state before the fall, or Adam's state in Paradise. Then satan began to relent, i.e., to soften and melt when he thought on the days that were passed, and remembered how he delighted himself in God, and walked with the candle of God in his soul; i.e., the light of the word, which light was the earnest of the future glory, and beginning to ponder even though in hell, his heart began to soften, to melt, and give way to softness. after being as hard as the ice itself, and as cold as the frigid zone. "He remembered God afar off. and wept," as it is written, "We wept when we remembered Zion, and hanged our harps upon the willow in the midst of Babylon." Then he remembered the promise that was made him long ago; and now he turns towards the promise, and this turning is repenting, and now he claims the promise, and boldly demands of God to fulfil to him the promise that he made him when he sealed him for his own, and now the eternal light came to him, and he saw clearly for what reason he had been so darkened, and take notice he was not now preserved, but was an outcast, hardened, that it was to fulfil the scriptures, as it saith unto Pharaoh, "For this same purpose have I made thee stand (so the Hebrew reads) to shew forth my power in thee, and that my name might be declared throughout the earth," i.e., I hardened thy heart when thou disobeyed me, in order that my power might complete destruction, but know it is written, "Thou turnest man (i.e., Adam) to destruction, and again thou sayest, return thou children of men." And when thy destruction was complete that thou mightest know there is a God, and mayest acknowledge my power, and confess my name. Then I raised thee up again, and now he that was first crowned with the promise and lost, and forsaken of God, cast out and hated, and wore the crown of thorns, and was crucified, now rises, in a new body, i.e., in a new life; and he that was called satan before, because the evil power possessed him, and endured all evil. Now his name is the Lord, upon the same principle, because the spirit of truth and light is in him, the evil power being cast out, which is called the prince of this world, as it is written, "Now is the judgment of this world: now shall the prince of this world be cast out," mean-

ing the sinning principle should be cast out, which as a powerful prince, ruled in the human nature through ignorance; but now the promise of God, which is the woman, having been brought to his mind, the promise stood up against the decree of the law like Esther in the court of Ahasusers, when her kindred were condemned to die, and the promise of God reverses the decree that consigned the soul to banishment and death; and just as Esther delivered Mordecai and all her friends, so the promise of God delivers man, and as all those that conspired against the Jews, were then delivered into their hands to do as the Jews thought fit with them. So now the law of God, as it stands in the letter of the word, which stood against us with threatenings of punishment and death, and with everlasting banishment from God through being sinners, is now delivered into the hand and power of the overcomer and prevailer (Israel) to do with them as he pleases, because by passing through the fiery trial and enduring the curses written in the word, he has paid its demand, and now the word is his property, for this is what he was heir unto, "An heir of God, and a joint heir with Christ." The glorious invisible light, the word was his if he paid the debt, and by his sufferings he paid it; therefore God (the word) is his property, and by giving forth the spiritual light of it, *he creates a new world, a spiritual world, universal light and spiritual intelligence upon the written word, which was all mysterious.* Now this proves the doctrine of the Brahmins to be true, and to be given by God, by inspiration, as much as any doctrine ever given. "They say that there is one sole and supreme being, whom they call Vestrious—that his first and most ancient production was a secondary God named Brahma, whom the supreme God formed out of a flower, that floated upon the surface of the great deep, before the creation of the world, and that Vestrious afterwards, on account of Brahma's virtue, gratitude and fidelity, gave him power to create the universe." Now this saying or doctrine of the Brahmins was a prophecy. It was the Spirit of God that spoke it by them, to foretell what the sole and supreme God would do in the end.

Now we have in a former Epistle shown what the flower was that floated upon the surface of the great deep: that this flower was the mind of a man that floated upon the surface of the great deep and hidden word of God, striving to find out the mysteries of the great deep; and the great and supreme God took this person's mind, and by shedding a portion of his own divine life into the mind, begat or created his beloved son, whom the Europeans call Christ, or Jesus Christ, but the Spirit by the mouth of those people above mentioned called Brahma; they speak of it in the past tense, as all the prophets in the Bible speak (yet as though) it meant the future. The

flower floated upon the surface of the great deep before the creation of the world, the spirit meant, before the creation of this new light that is now given upon the Scriptures, and upon all former prophecy, and Brahma, having been virtuous, grateful, and faithful, as we before described, in the work appointed him to do, viz., to fight with the evil principle or spirit of darkness in the law (or letter of the word), and to overcome; then to him is given power to create the new universal religion, WHICH ALL WILL FOLLOW IN THE FUTURE GENERATIONS, and he creates it out of the word that is on record, by explaining it, as the great, sole and supreme God, who his Father and Creator intended should be understood in the end; for this work then Brahma or Jesus Christ, the new man is now come, formed in the human mind, created out of the flower or essence of the human mind, as we before have said.

Now we make no wonder that these things being strange to the ear, because it is that new world, or new heaven and new earth that God said he would create in the end, when in the character or being appointed he should destroy and burn up the old world, which means the old or former being of man, the earth; all the works that were therein, the Scripture saith, "shall be burnt up, nevertheless saith the writer (Peter), we according to his promise look for a new heaven and a new earth, wherein dwelleth righteousness," which words men called Christian writers have understood in a literal sense, and have said that the great visible globe is to be burned up; but know, my dear Sister, it is not so; they have not understood the spiritual and true meaning of it. Brahma is now here to tell you the truth of it, and he it is that alone could know, he being created in the way we say, and having power (i.e., knowledge) given him to bring forth the new world to your view, into which you may enter if you will, for "whosoever will, saith the Spirit and the Bride, viz., Brahma saith, Come and drink of the water of life freely." Now, we shall certainly prove that God was with all people in secret, however barbarous and uncivilized, to give them prophecies of the future time, and that he has not been confined to any one nation or people on the earth, but has been with them all. Ah! the most savage nations, giving them dreams, visions and prophecies of the future kingdom of Christ, in various ways, but the learned have no more understood them than they have understood the Bible, or than they could find out where the Garden of Eden was situated, which they have all tried to find out, but have all failed in their researches. and we do not speak this out of any disrespect to them, only to state the fact, that so it is, and they know it. They ought, therefore, to give up their pretensions to divine knowledge, because it was not for them to have that: Brahma, or the new created being alone,

knows where Paradise was situated and can tell them, because he was put into it. After he was created, and fell from it, and then had to fight with the Titans, that is the powers of darkness, and he fought and conquered his own and his father's enemies, and the enemies of man, and for his virtue, gratitude, and fidelity to his Creator God, the supreme has given him the spiritual light of the word, which no one could have but him, for it was God's plan and decree, AND WHO THEN COULD HAVE IT OTHERWISE? and we inform you that it is the very Brahma that is now writing this, and he knows that he saith the truth! We are very well aware that this will cause some folks to stare as it were, and to look aghast, but let them overthrow it by scripture if they can; and then they shall count the writer a blasphemer; but we will bring a little of the doctrine of the great Zoroaster before you, and see if you can let that down, for all our divines count him a great philosopher and a man of great learning; so he was, but indeed the learned have not understood his doctrine, for it is just as mysterious as the Bible.

He says there are "two Gods, contrary to each other in their operations—one the author of all good, the other the author of all evil in nature;" and before we proceed further here, we ask, do not the scriptures say the same? Is not the devil called emphatically the god of this world, who blinds the understanding? Certainly he is; and this is the one of whom Zoroaster speaks, who is the author of all the evil (mind) in nature, and what is meant by nature? It does not mean the great visible, universal world, as the learned think, or as Zoroaster himself might have thought or imagined, for he was but a mere machine, as all the prophets were; but without the supreme intelligence, you must look (when you read the prophets, those they call the heathen philosophers, and indeed all the philosophers), as one behind the scene, who was speaking in mystery through those, viz., the Spirit of God who was by them foretelling of the end; by nature therefore is meant the very human nature, the Microcosm, or little world, a man in whom the good God who is to rule in this latter time was to show himself, or manifest his glory or light which good God or principle is called the Gospel, or in other words, news, or the good saying; therefore Zoroaster is quite right; these two Gods, are two great powers, or principles, which is called the law and the gospel; the law ministered death, and was the evil saying, not that it was so in itself; but in itself is holy, just, and good; but men being ignorant of the good that was concealed in it made use of the shell for their god, and not the kernel, i.e., to say, they set up religion on the letter of the word, having no knowledge of the spiritual sense of it, and it has been the author of all

evil, amongst religionists, causing men to set up Popes, Pontiffs, Bishops, Kings, and Priests, they taking the word in the letter, *for Christ must be all these to us*, and all that is said of Kings, High Priests, Bishops, and lay Priests, all are mentioned as types, and did prefigure forth Christ in his spiritual kingdom and dominion, that he should have over spiritual human beings when he should come to reign; so this God, the author of all good, and the God, the author of all evil both of these have been travelling on towards their destination from eternity, which destination was a human being who should appear on the earth, at the time that both these principles were to be manifested. In that very human nature, who by eternal fate was appointed for it, for never yet, was either of these principles manifest, one to be the author of all evil, and the other the author of all good, neither could they be, till they both met in the being appointed for their reception, and in whom the combat between these two great powers was to take place, where in the end the evil God is defeated, and cast out, and the good God, or Christ, the good principle reigns without a rival. The good principle Zoroaster calls Aromazes, the other the demon Arimanius; one resembles light, the other darkness and ignorance: there is, likewise he says, a middle God, between these two, named Mytharas whom the Persians call the intercessor, or mediator: and this middle God, (we say) is the knowledge that the human being gains of all mysteries by the meeting of these two powers in the soul, and by the terrible war, and strife, for each power strives to hold the man captive: now he is taken by the evil, then fought for, and rescued again, and at last the good God beats the evil, and then the devil is no more. Now by these conflicts of the invisible powers who met in opposition in the region of the mind, the mind gains the knowledge of the word, and the knowledge is the middle God, the mediator and intercessor, knowledge gained by experience of the contention mediates between the two contending powers, reconciling them and making them one, because first the soul is taken captive by the evil God, and is subjected to his power, and the soul is ignorant, and thinks that his master is the good God, he is deceived in him, and hopes that he (the law) will if he can but obey him, in all things, make him happy, then the good God, the gospel or the light, rises again in the darkness, and fights a bloody battle, when as prophet Nixon says, many a knight was slain, "England says he, shall be three times won and lost in one day: and a miller with three thumbs shall hold three king's horses, while this battle is fought," for it is of this battle, the spirit by the prophet Nixon spoke, and who is this miller? I recollect also, his name was to be Peter. Now we tell you about this funny thing, called Nixon's prophecies,

which has puzzled the head of thousands of people, and none could understand it; It is a very simple thing but too deep for mere man to find out, but there is a God in Zion, that revealeth secrets! The miller represents the human being appointed by God, to grind down the mysterious word fine so that the people may understand it and digest it spiritually, that's the miller; and now for the three thumbs, that is three perfections; so in the end there was to rise up a Priesthood with Urim and Thummin, i.e., with lights and perfections; well the miller had three thumbs, or was to have when he should appear, one was the evil come to perfection, spiritual and invisible evil, and the good principle or God coming to perfection both to be manifested: and by these two fighting as we have said, perfect or spiritual knowledge of the word is obtained; so here are the three thumbs and why should his name be Peter; because he is a stone, hard to break but good for a foundation, for that he is faithful. *In him is the rock that is the visitation of God, on which the Holy Catholic Church is now built, and the gates of hell shall not prevail against it!* That's the man of whom Nixon speaks and of whom the bible speaks, he works at Gods mill, nay he is God's mill as well! Now this miller was to hold three kings horses while the soul of the man is contended for, who is named England, which should be three times won and lost, in one day. Now Peter himself was the horse, or horses, if you please singular or plural will please me, because it is all one, and I have shewn you how the three kings ride him all in their turn, one time the evil king rides and has him in his bridle: Then again the good king light and truth; and then last of all when the battle is fought, and the evil is conquered and knowledge then makes them friends again, and brings in perfect peace, making both the evil God and the good God one being, because they by their doings, and going to war, brought the knowledge of the mysterious word, written in all ages to light. Then I say this king, viz, knowledge and righteousness, rides the horse, i.e. human nature, Peter ever afterwards. Now Peter, while the battle were fighting, held himself: stood still to the end, to see the salvation of the Lord; so he held the three kings horses which was himself, while England i.e., himself again; (because this man is made all things, you must know to all men) were three times won and lost in one day. Now it does not mean three times won and three times lost in one day: But thus it stands; First the great eternal one God the great source of all good, the source of all sources, breathed in the man the breath of life, created him and put him into paradise (for this same Peter is Adam). Then came the evil God, and fought against the good, and marred God's fair creation, and took Adam captive, and he fell and was lost, he went to sleep, and was lost to all, and was

as though he had not been: 'Then again the good God, light and truth, i.e., Eve was brought to him, the good principle fought and conquered, and is not here three times won and lost? the evil fought and took him, and he was lost, then the good fought and took him and he is found: So here is the mystery solved which so many learned and unlearned have given their opinions on, but could not understand it: It could not be known; It was not for any one, but the one appointed, or they would have understood it! It might be said to me, perhaps, "who art thou, whom makest thou thyself"? Friend I make myself nothing, but God has made me something out of nothing: I have not made myself, it is God has made me, and you cannot unmake me, I do well know, or else you would! But we will now finish what we intended of Zoreaster, he goes on from speaking of the middle God and says, the Magi adds that Aromazes is born of the purest light, and Arimanius of darkness, and that they make war upon one another, and that Aromazes, made six Genii, viz., "goodness, truth, justice, mercy, wisdom and joy:" Now this is very true for all this was in the breath of life, that was breathed in Adam: The good spirit or principle wrought all these in nature, and this was Adam's state in Paradise. Then he says, "Arimanius, made six others to oppose them, viz., malice, injustice, falsehood, folly, cruelty and sadness:" Now mind Arimanius is the law, and Aromazes is the gospel, and the mind by turns was possessed of both, these six evil Genii, overcame Adam in Paradise, rising up within him, and throw'd down his Paradise and Paradise was lost, because these six warred in his nature not destroyed till after his resurrection, or restoration; both day and night stood in Adam, but neither manifested until the war brought them to view: Therefore Zoreaster says, that there were four and twenty Genii, created and put into an egg (meaning say the ancient, the earth, i.e., the man, he was the egg) but he says, Arimanius pierced through the egg, or shining egg, and immediately evil was blended, and confounded with good; but there will come a time (he adds) appointed by fate when Arimanius shall be entirely destroyed and exterminated: the earth (man) shall change its form and become plain and even, and happy men shall have only one and the same life, language and government. Now as there are twelve hours in a day, and every hour signify a Genii, angel or spirit, the twelve hours of the night signify the whole of the evil power, which the law engendered in the human mind, while the law reigned it is called night, the same in the good; for God created both in his creature the egg or Adam because the operation of both should produce one supreme good at last. "Arimanius pierced through the shining egg, and immediately evil was blended with good, i.e. in Adam; and there was con-

fusion, and the fall : For Adam was that Babylon you read of in the book of revelation of John ; and when he fell, the fall destroyed the evil Genii, and Adam rose in the good, so then Babylon was found no more at all, and then Adam praised God, for the evil, because by his sufferings it brought him back to Paradise:—It made him see that it was spoken of, and foretold in the word of him, and he could not enjoy the good, unless he went through the evil, so that the evil and the good was, and is to him one good ; therefore the two great powers, being now one, the human nature bows before God, casting down his crown before him ; here are the twenty four elders you read of in the revelations, casting down their crowns, before the light, which is called the lamb i.e., the son of the old sheep, the sheep Adam :—Therefore the law and gospel, is Adam and Eve, when both those are revealed in one person by the power and working of God ; therefore the human being, in whom the word is revealed in its power, first as the law, and the person endures the curse of the law in his fall ; then Adam is manifested—Adam was first formed, then Eve ; so when the man, by the light of the holy spirit coming unto him in his misery and fallen state, and enlightens him to cast off the law, with all its fetters that bound him, and he puts on freedom and liberty—glorious liberty—the new covenant of everlasting peace, and sins no more, the sinning principle being destroyed, then this is Eve, the promise ; for take notice, you read that God took one of Adam's ribs (it says) when he was asleep, and made a woman of it, and brought her unto Adam. Now you must understand, as this wonderful visitation came to me, and I went through it all, I therefore have the knowledge of it, by the power of God : when God called me at first he was pleased to promise unto me his Eternal Kingdom, Life Eternal, and that I should be Redeemed from death, hell and the grave ; now this at the same time (though I did not know it then) was as much as to tell me, and was telling plainly, that I should fall into that state ; now this promise was my Eve, my rib, and it was hid within me, and life being promised to me, by God himself, I was eager to run for it, to obtain it. But I ran contrary, for I followed a visitation at that time which was given through Mary Boon, who taught us to keep the old Jewish Sabbath, and follow most of the principle laws of the old Jewish ritual, or service, which I followed with all my might that I might obtain that Eternal Life that God promised me, thinking it absolutely necessary that I should obey all things of the Law, for I was exceedingly covetous of doing all, and zealous to admiration, being so anxious to obtain all God promised, and so my Eve it was that urged me to eat of the forbidden fruit, for it was forbidden to follow the Law, but the Promise of God being sealed upon my heart and mind,

so in me my Eve, ate of the forbidden fruit, and gave the fruit to me, and this was the cause of my fall,—out of the bliss I had for a little season, viz., Paradise, which was next to the Eternal Heaven itself, into the Hell of sufferings that I have described in several works of mine, so I shall not mention them here particularly, which was the deep sleep of death, the caverns of silence, the eternal darkness, the place or state of the lost, which is indescribable, it cannot be described unto others, but the scriptures speak of it in numerous parts, and so do all prophetic writings. From which trance, when I began to awake, I saw my Eve in full stature stand before me, that is, I saw the Promise of Eternal Life that God had made unto me, and saying he would deliver me from death, and hell, and the silent grave and awful deep and gloomy shades of death. Then I saw that in the promise that was made me, was foretold my fall into that dismal state, and I then laid hold of the promise, and my Eve became my true helpmate indeed, though at first she was the cause of my misery; for had I not been so wonderfully elated and encouraged by the immediate promise of God, I should not have urged on my way as I did; I should have been easy like all others; but having life promised me, I was determined to obey all, that I might not miss it, so my Eve was the cause first of misery, and when I had eaten the forbidden fruit, and fell, and my eyes were opened to see my death, and total destruction my nakedness, I thought, why was I promised life, since it has led me into this death, and banishment from God; it had been well with me had life never been promised me, and that I had never tasted of bliss, than to have tasted of the powers of the world to come, and now repentance I cannot have. O who can imagine what were my feelings when I was forced away by the Angel of God's power into the gloomy regions of the dead, never, never, to know life or joy any more, as I felt; then you see in this thought were implied the words (or my thoughts), that it would have been well had I never been promised, or known anything. In this were said: "The woman thou gavest to be with me, she gave me the fruit, and I did eat." So here the man cast the blame on God, and on his innocent Eve; yet after all she it was that brought me up out of the low dungeon of gloomy hell, and now she is my helpmate, continually helping me to the good. Now you see I, Adam, was made of the dust, but my lovely Eve came forth out of God himself.—she is the promise, the Lord is she, the Lord our righteousness, and she lives in me, Adam, and is with me: she is my comforter.—Now you must understand, that the word having come to me in its power,—first the law, and afterwards the gospel, and the essential living word, in the first operation or power, called the law which ministers death, being incorporated with the soul's essence, or spirit, then the word was made flesh;

then here was Jesus, or Adam. Then this state must pass away,—this state must die ; so I fell and died to that state, by means of the sufferings of death, and hell, and the grave of darkness. Then the promise which was written upon my heart, but disappeared quite, so that I saw it not, it was gone and fled for a little while that I lay in the grave ; but the promise returned and brought me to life, and now the word in the spirit of life, which ministers life and immortality, being now incorporated with the soul's essence, forming one mass. This is Eve, the mother of all living : or is Christ come in the human form, formed in the mind. We speak not of the outward and visible body, but of the inward and invisible being renewed in the spirit of the mind—renewed in knowledge after the image of the Creator. This is that mystery of which the spirit spoke by Paul, which says it was hid from ages, and generations, but now is made manifest in his saints (viz., Adam and Eve in one :) “To whom God would make known what is the riches of the glory of this mystery, which is Christ in you the hope of glory.” See Colossians, chap. 1, v. 2—7. Now how could common sense suppose that God did literally cast a man into a deep sleep, and take a rib out of his side, and make a woman of it? No ; it was not so you are told above ; it was a mystery—then it was not to be understood in the literal sense—there was a hidden meaning in it under the reading, which could never be understood, but by Adam himself, who was the subject of it, and is now the writer of this,* in company with his Eve.

The new Jerusalem, the free woman, Mount Zion, which was above, but is come down, and is now here. The Lord is here, and is *the Mother of us all*. So we, brethren, are not of the bond-woman, but of the free ! The word, in Genesis, c. i, v. 21, says, “The Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof.” The mystery of it is as follows :—first we must observe, that the word written in Genesis is not a history of an event passed, but is foretelling a future event. Adam is the first man in the kingdom of

* Zion Ward, against whom Judge Parke insisted that the Jury should reverse their verdict of “Not Guilty” to “Guilty,” spleenishly-purposely to consign him to Derby County Dungeon for eighteen months, because of his writing before similarly as this, and numerous other expositions of scripture, (wrote some years ago, during his unjust incarceration), construed by England's boasted freedomed, lap-lulled Parke (a son of George the 3rd. so said), as blasphemy.

And after the elapse of many years, the Bishop of Surrey declares he knows nothing of a future state ; 'tis an enigma to him. But, alas, without compunction of conscience, he indecently purloins some thousands annually ; forsooth, according to his vocabulary, to teach

his votaries the path to heaven. The blind leading the blind, and are in the ditch, especially as Bishop Colenso has muddled bishops. People! why so pusillanimous? Why so cruelly cheated, alias gulled? The Bishop of Surrey, and every semi-Bishop of sects, knowing nothing they affirm as similar to their antecedents. And after *two thousand* years vain gabbling, and gammoning, nearly the world-mass, have selected a batch of college rhapsodists for a rhapsody of the Penteteuch, but too late. Shiloh's pen and tongue, long before, having moulded *it* into shape. *It's Christ!*

Respectfully: stranger, friend, or reader, the Author has not objected, nor will not object to lecture before all class audiences, by invitation; but he'll non-condescend to speak from "*pulpits*," the people's minds and purses having been pulled and pitted—turned inside out, by semi demon freaks, through braying chatterers from such graves or pits.

So many overheated, passionate, false-spiritual, semi-infidel clerical characters having prowled—lurked about, pouncing, with wry-faced piety, upon their prey! Lynx-eyed, have such watched every sorrow recorded; trumpet-tongued, through the public press to esurine hearts prone to love—to wound the truly sincere *bosom*; none other being *acutely* susceptible of grief.

Not glossed in this work by external phrases, over mere elementary phenomina. I have a God above nature! Mere nature's varied dazzlings of the sun's splendour; and their oft dyings into a cold—wintry—icy chill; slyly retrograding—plunging *husbandmen* into misery—into a labyrinth; by firstly alluring them to plant, and after sorely vexing them—cheating, by their suns' withdrawal, veiled—to let winter fall again, and again—transiently to spoil the seed sown by them—Sol's fruitless whim having deranged, by *master-dint*, their toil-fare. Also, nature passionately rolling her waves into *hurricanes*, showing her unrelenting airs till pleased; caring not, nor troubling to care, over creatures or their wood-built homes, she dash-crashed, and buried within her seas! The dark-blue waves their winding sheets—the spirits after the fallen anger the tears shed over such engulfed—such enshrined dead! No humane oration—none to offer it. Husband, father, wife, mother, children perished! No God: no saviour, nor a simple clerical to offer the rattling dust, as *ashore*, after carcasses are worms-meat, as similar in hope as after fish had engorged prey that the dead be restored, or have a glorious resurrection!!! The Author names his willing charity to lecture before all-class audiences, because, though this *mighty weighty truth* carry conviction, yet the Author, by lectures aid inquirers, by condescending to answer questions as to some points too voluminous for any one single book.

N. B. It has been an enigma, and the Author will herein unridle it, (How he has propagated truth by published works and lectures, seemingly without friends and money, during many years,) by stating as similar as he named to a gentleman who interrogated thus: "I understand, sir, you desire to form a society; I cannot conceive, how through years, I have periodically heard of your lecturing and distributing works gratuitously, from what source, otherwise than a society, you have been enabled to hold out so long a period?" "Sir, I seek not a society. Years ago, there was one that dwindled itself (against my desire, counsel, or will) into semi-imitators of sects, and used truth, similarly as sects use "*Cant*," i.e., for false admiration of each other, also for exterior business affairs, or trade; yet, a few sincere hearts were gleaned from the

mass, who have upheld me ; and you may, if you please, add to their number, by voluntary aid ; though by your fireside you might enjoy Truth while it traverses *minds* to come soul universally from *its* own *universal* ; and let me tell thee, those who rally around truth and myself, through *soul-love*, will prove real philanthropists or the most beneficent extant !

But myself alone is the *Being* whom you'll have to hold communion with. And, I cannot condescend to oblige your prepossessed whims, even were you to present a *thousand* pounds to me.

A gentleman with some friends, whilst or during lectures and distribution of works by me, at Mr. Wilcock's room, Westminster-bridge road took umbrage, because of my not acceding to his caprice and of course, as leader of his friends, prevented them coming mine, he and they being *novices to shiloh-doctrine*, and as far as his influence took lead, led them astray. But no Mr. Hollinsworth, of 10, Digbeth, Birmingham has aided me ; no, not even in having works printed, though his *thousands*, in literal pounds-wealth, sprang through Zion-truth.

But, *Mercy* is God's *Darling Attribute* ! his seeming lethiferous-cap (apathy), likely is merely "*put on*," because of *timidity* ; he reading the author's manuscripts within closed doors one hour when at home on sundays ; and non-responsible because he non-prints, preferring to *feign* the non-self characterized *One* rather than aid *Him* the most poor yet the most rich-loved and loving one created, should creatures again by law prosecute him."

The reader has seen, in his reading, a figure of an upside down crown ; and near the end another he'll discover reversed ; these *nothing-at-all things*, the Author has given similarly as found in Ancient Bibles and Joanna Southcott's writings—(the revelation of which is copious herein.) These "*Baubles*" not having been, had heads strutted in them antecedently, or even now crowns of unrighteousness nor crowns of righteousness, nor crowned heads, saying nothing as to scorpion tail, (tale) stings of literal Archbishops, squalling sectarians, presidents, or praying kings. The consuming *Phœnix* arising a *New Phœnix*, of the *Apocryphal Testament*, is an emblem of the Author. *One only Being of His Being* being the *Alone of its nature on earth* at the same or one period ; *who*, with respect, stranger, friend, or foe is not *insult* but *Fact*, stubborn, and at the present *Data*, kindly bids you, adieu.

Christ, the man whom God creates anew, a living soul, and then a quickning Spirit, by him begins the reign of light, and truth here on earth, and, as we said before, Adam is now here. This is one part of the mystery that was hid from ages and generations ; and because it was hid, of course it is now a wonder, and an amazement to those that hear it, of which we are quite aware. The deep sleep signifies that God withdrew all spiritual life, feeling and understanding, from the man, and he fell into a total morbid state of forgetfulness of spiritual life and feeling, or in other words God ceased to work in him, and there was silence in heaven, God took his bone away from him, i.e., he took the good away, he took the promise away, the promise that he made him of eternal life, and God caused his mind to be wholly darkened with

evil or fleshly sense of the word, so that the flesh filled the place where the spirit, the bone or rib was; the divine life was wholly gone, and the spirit, the promise, returned to God that gave it, while Adam returned to his native dust, i.e., to total ignorance, to blindness, and entire forgetfulness of all life, that he had, and was spiritually as dead as a dead corpse is literally dead to any knowledge of what is passing around it; and this is what is meant, of God taking away a rib, and closing up the flesh instead thereof. Now here is the perfect and simple truth of the word. Where then are all the teachings and preachings of men upon the word of the Lord—I mean the written word—the bible? It is all null and void; all their wisdom and learning is proved foolishness; it must all perish, for the new world appears, and those that reject this new light, reject not man, but God; and those that persecute, persecute the Spirit of Truth, which is God. They reject and persecute the heavenly dove, and we would advise them to lay those things to heart, lest they be found fighting against God; but you, my brethren, who see this glorious light, and submit to the righteousness of God, believing in the gospel of his grace, your happiness and bliss is great, from the following certain knowledge and consideration. First you know it is written, "Where no law is there is no transgression." But it may be asked me, what I infer from this? Was not the law of God given from ages and ages back? and as men have not kept it, are they not transgressors? Why the word might have been given to men and women by the spirit to record for millions of ages past, and from eternity; but friend, it was given to stand for the end. The word was only recorded on sheep skins, or parchments, or leaves of trees, or on barks of trees, or on paper in later ages, or on what it may, so the law was given; but we inform you that the law, or word, which is God (of which the written word, written on the things we have named, was only the image or figure.) The essential word, which is in reality the holy law, was never written upon the tablet of the heart of man, until now—this could not be until the latter day, as it is written in Jeremiah, c. xxxi, v. 33, "But this is the new covenant that I will make with the house of Israel after those days (meaning those days of affliction of Adam in his fall), saith the Lord. I will put my law in their inward parts, and write it in their hearts, and will be their God, and they *shall* be my people." Now this means for the present time, and for no time prior; therefore, though the figures of the word, which in the end must become man, were written on parchment, &c., &c., and at last made into what we call books (but by the bye, are not the books, or book, but an image of the Book of God, which is the human soul), though we say, the word was written, and men sat up religion upon it, all, in every nation according to their notions,—yet none, no not

one, have ever broke God's holy law,—not one of them ever committed sin,—and why, we answer, because they never had the law given unto them, and written upon them, by the power of the great law-giver God, therefore they could not break it. “Where no law is there is no transgression.” They had not the law, because they had it in their houses written on parchment, or in a book, and because they had, in their ignorance, put themselves in a religious posture (as it were), to walk, think, speak, and act by it, and make it the rule of their life, as they say, and then because they did not keep it according to their notions of keeping it, but the strictest came short of it; then to think they are sinners against God, and transgressors of his holy law, because their immoralities or imperfections would break out, in spite of all their endeavours, and spoil all their notions, throw down their buildings, and render abortive all their doings, then they were poor lost sinners,—and unhappy indeed have the lives of millions been from these notions, whereas in reality the law had nothing to do with them, nor they with it, nor did they understand one single word in it, and consequently were never sinners at all,—no, not one of the whole race. Good God, says one; and another, *here's a sweep!* Why we thought we were all sinners ever since Adam ate apples in paradise. Our great men all told us that our first parents eat an apple contrary to God's command, and they fell, and so we have all been sinful ever since. Yes, we know very well this is the tale they tell. This tale was taken out by the missionaries, sometime ago, to the American Indians, telling them how all mankind are sinners,—and one of the missionaries made a speech, preaching (his) gospel to a large assembly of the Indians, telling them how all mankind became sinners, because of Adam and Eve's disobedience in eating apples off the tree which they were forbid to touch. When the sermon was ended, one of the Indians stood up, and gravely thanked the gentleman for coming such a vast great distance as from Old England, to tell them such a tale; and he regretted, he said, that their nurses had not learnt them any such old woman's tale to tell them in return; and said, he certainly thought himself that Adam and Eve were both to blame, because it would have been far more profitable to make cider of the apples, than to have eaten them; and after thanking the missionaries they quietly departed, and we heartily desire that our European folks may be as wise as these Indians—no longer to hearken to the old, stale, and worn-out stuff, which is not a true tale; for now we declare, none could be sinners till the law was given in power,—sealed and written in the heart of one appointed for that purpose,—which one is Adam: “who, after he believed, was sealed with the holy Spirit of Promise, which was the earnest of his future inheritance, until the redemption of the purchased possession,”

i e., until his own redemption, for he is himself God's purchased possession. Then, after this law was given unto him, and the earnest, viz., the promise, he broke the covenant by eating of the forbidden fruit,—eating of the tree of knowledge of good and evil, he ate of the law, and so fell from grace, as we have said, which you may read of in Jeremiah, c. xxxi, v. 31, 32. Then after the sin the disobedience, the fall, and all the sufferings; then the resurrection again unto life is the new covenant—the fixed, unchangeable, and everlasting covenant—the Melchizedecian Priesthood,—Melchizedec is come, “who is made not after the law of a carnal commandment, but after the power of an endless life,” for of him the Spirit testifieth in the Psalms, (see the cx. & 4th v.) “The Lord sware, *and will not repent*, Thou art a Priest for ever, after the order of Melchizedec;” so here we show you that you could not be sinners, because the law was never given unto you,—Adam alone was the breaker of the law,—he was the sinner, and was called Satan, as you see at the beginning of this writing; and so the scriptures say, “The devil sinned from the beginning;” but “he lost his crown; it tumbled down; and then he relented, and repented—here was the dart that pierced the heart of Satan to relent; or else (saith the spirit), I say no other way, he never will repent;” for the law being in the letter of it, at first incorporated with Adam's spirit, and he was thereby leavened by the Evil, and was one mass of evil and corruption, therefore his name was Satan. He was corrupt (jazer-hazer, i.e., corrupt nature), and he also became the accuser, when he fell, *for he accused God for giving him the woman*, and then he was Satan, the Adversary, for the darkness or evil power made the man so, it having blinded him; but when he repented, his repentance was manifested by his uniting with wisdom to cast the blame on the spirit that blinded him, and caused his fall, and he claimed the promise; then he did that which was required of him, viz., “*to do justly. to love mercy, and to walk humbly with his God.*” Therefore, herein you are all cleared from sin; but says one, we have all been guilty of many things that are wrong, and many of us have been guilty of immoralities,—are not these sins? Why what do the ministers of religion tell you about it? Why they tell us, that all these things are sin. O then, be assured, if they tell you that these things are sin, then you know that what they tell you is wrong,—whatsoever they say is sin, that's the thing that is not sin; for we declare unto you again, *that it was what Adam did was sin*; neither was there ever a sinner but him, and thus your Redeemer clears you all of sin, taking them to himself. Is he not a mediator and a wonderful councillor? and is he not the reconciler, “the repairer of the breach, the restorer of paths to dwell in?” But we give you to understand, that you all, being the same in nature as I am, had

you been visited as I was, you would have all done as I did, and so you have done as I did in me ; and now, as I am free from sin, so are ye, for my sin was your sin ; so, as I bore the punishment, you bore the punishment, paying the debt ; then my righteousness is your righteousness ; and as you cleave to the light, and rejoice in it, through me, my God is your God ; my father is your father ; my salvation is yours. " Behold then the Lamb of God that taketh away the sins of the world." Now here we have shown you the true and perfect way, that sin is destroyed. What kind of a gospel was that that did not take away your sins ? or what kind of a saviour was that that did not make an end of sin, and bring in everlasting righteousness ? We answer, it was no gospel at all ; neither was it the Saviour, but the devil, to deceive, dressed up in the sheep's clothing, and he never saved you, but was your constant accuser,—accusing you of sin, when you never did commit any,—for the law was not come, and of course you could not sin against it until it did come. You all thought that you were sinners ; but is it not written :— " God's thoughts are not as your thought, nor his ways as man's ways." *so here you are nicely deceived, but very agreeably indeed !* Poor things, said the God of love, they all think they are sinners ; hark, how they complain of themselves, and pray and cry to be forgiven, and tell me how hell-deserving they are. Well, let them think so ; but I will come in my appointed time, and show them the truth, and take them all by surprise ; for if I did not let them think that they were such sinners, they would have no joys when I open the mystery ; so I let them make themselves truly miserable on account of it, and then I will come suddenly, and show them how I have acted, a way that they could not sin, for I did not give them my holy law (but the law of carnal commandments they have been under). I caused the word to be written with pen and ink ; and I knew very well that they would, by the spirit of blindness, which I let come upon them, accuse themselves ; and they shall think, certainly, that I am angry with them ; and then I will open the secret to them, and show them that I am love, and ever was love, and ever will be love to them ; and then they will admire my ways, and will laugh to think how I deceived them all ; and thus will I gain the love of man to me for evermore : for I said, when I was lifted up, that I should draw all men to me ; and in what way could I do it, but in the way I now act. *Come therefore unto me, your God, all of you.* I lay no sin to your charge. Open your eyes, my dear children, and behold your God and Father,—that it is myself who is Zion,—to enlighten your understandings, and to show you my glory, that you might love me, your God, and that you and I might dwell together in peace ! Have not I said that sin is the transgression of the law. Very well, then the law I embo-

died in your brother, Zion; then my word was made flesh, and the creature was blinded, and the flesh lusted against the spirit, i.e., against the gospel, against the spiritual light, against my perfect love, for the creature was made subject to vanity, not willingly, but made subject unto it, on purpose to bring about the mystery; and so being fellowed with the vanity, he, out of zeal to keep the law, as he thought in the letter, thinking that he was doing right; he thereby resisted and opposed my just and merciful love decrees, that I made for him, and thought it right to resist and refuse my mercy in the way I was coming unto him, to make him my son; but this he thought could never be, that I had such intentions towards him, he having such an awful view of my greatness and majesty; but he forgot my greatness, majesty and glory, is displayed in my love to my creature man, and in my coming down and condescending to become man, in man, and to become one with my creature; therefore I withdrew my support entirely from him, and let him fall by his own counsels, into all that death of which he tells you, "that he should taste death for every man;" for the law, or the word, in the letter, being embodied in him, he was thus the law, and he transgressed against my love, i.e., against the gospel; so you may here see how the transgression of the law was sin. "Sin is the transgression of the law:" "the flesh lusted against the spirit;" so I let him fall under the curse, because he would be doing, he would work, though I forbade it to be done; and then when he fell under the curse, and it was fulfilled upon him, he saw my love towards him, and turned from his evil thoughts, and received my mercy; and then he became the gospel, (as he before was the law), by having now the spirit of life, and light, and love. So you see now in him, how the law and the gospel are both joined in one. But you see here the truth of my word that I gave by my prophets, viz., "The letter killeth, but the spirit giveth life;" so the letter of the word did kill my chosen servant, mine elect, who was obliged to die, in order that he might have my new life; so now he standeth in my life, the gospel of my grace, which could not have been *had I not made him vile*, and cast him down, as I said by Joanna Southcott, that he never would repent in any other way, therefore now Zion is your looking glass. You all thought that you were sinners, and so thought Zion, and was more than you all terrified and afraid of death; but by the way, I, the God of truth, worked in him,—I convinced him at last of his folly, that it was the letter of my word that blinded him, and all of you, to the spiritual light, and until my time came to give the light, how could you have it? Therefore, blame not yourselves in any wise, for it was I that caused my servant to err, and to fall, to shew him the greatness of my love, and that he might shew it unto you,—that

he might see it was ignorance of my word, and my ways, that cast him down, and not me, the Lord God, for I am love ; but I so caused my word to be written, on purpose to make you fear, and be afraid—on purpose to give you exceeding joy, when I should come to open to you the mystery, and shew you your thoughts, of being sinners, and wicked, and all that is wrong ; so now you may rest in my love : your God and Saviour I am, and see no fault or sin in you—you are without fault before me, this day ; so here is the gospel, here is the good saying, sounding in your ears the faithful saying, and worthy of all acceptation, “That Christ Jesus came in the human form to save sinners,” (as you thought yourselves), but behold I save you from your thoughts, that made you unhappy, by my light that I give you, which proves that I am God in Zion, “*and besides me there is no Saviour.*” So we say that Zion is your looking-glass : look in that glass and see yourselves ; you have been affected with his desires to know your God, and to know his love, and you have been sincerely seeking after me,—this was your object and aim in all the outward forms you have attended unto, and your hearts were known unto God,—you have given proofs of the goodness of your hearts, yet you were afraid, not knowing my love, for the light was not come,—therefore I visited one for all ; *all of you who accept my grace are the same unto me, as him I particularly visited*, for the purpose of opening the mystery of my love, that ever lay concealed from the knowledge of man,—look therefore unto Zion your looking-glass, and as you were formerly principled with the same principle and desires, and had the same object in view, striving to know me, and still you were *in a measure* affected with his fears, so now come in the same spirit with him, and be of the same mind, in which he is formed,—be ye perfectly joined together in the same mind, and in the same judgment in every thing, *and ye are my children in whom I will be glorified!* for Zion has the single Eye, made single by my power, and have not I said, “If thine Eye be single, thy whole body shall be full of light ; but if thine eye be evil, thy whole body shall be full of darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.” See Luke, c. xi, v. 36. How then shall we distinguish or know the man with the single eye, from him with the evil eye ? We answer, “you will know them by their fruits. The man with the evil eye imagines himself a great sinner, and many of these great sinners go about preaching (as they call it),—you will hear him tell the people, what a holy, wise, just and good being God is,—that he is of purer eyes than to behold iniquity (yet he knows not what he says), but is like a man raving in darkness, or in a sleep ; he will then warn sinners to repent, and break off

all their sins, to betake them to religion betimes, and be converted ; and he will then quote the scriptures, “ except a man be born again, he cannot enter into the kingdom of heaven ;” but that God, at the last day, will deliver him over to the devil, the great dragon, and then his impious soul will be tormented to all eternity in everlasting fire and flames where (says he), “ the worm dieth not, and the fire is not quenched,” and to all eternity God will deny you even one drop of water to cool your tongues. Yes, and he will tell you that God is infinitely just to serve you so, you wicked sinners, you wretches you, that would not be converted while you lived here on the earth. Now this man, you see plainly, sees double ; he sees two Gods—one that he calls the devil, who in his opinion is far more powerful than the other God, because, though the God above has ever been exerting all his power by their preaching, yet after all, the devil will have a vast many more converts than he, in spite of his teeth ; he bundles them into the pit, at the last day, by millions and millions, aye wholesale, and how can God help himself ? God must content himself with the few that has escaped from the devil’s claws, a handful that were too religious *for the devil’s kingdom*, and so he kicked them out, he would have nothing to do with them, and God took them into heaven out of mere compassion, because they had no other place to go to. As for the devil, his work will be, to all eternity, to be rousing up the fire, and making it flame, to fry the poor bodies of the victims that God could not save from him ; and if any of them should chance to open their mouths to complain of their misery, while burning in the flame, the devil, or one of his imps, directly pours a ladle of liquid fire down their damned throats, while fiends goad and prick them with red hot forks, and pull their flesh with pincers, while at the same time the thunderbolts of divine vengeance fly through their miserable souls, burning to all eternity, every hour a fiercer and more damnable damnation : and when myriads of ages have rolled on, then their damnation will only be begun, never, never to end. What do you think of this you wicked wretches ? why didn’t you be converted ? Perhaps some of you refused to pay your tithes, you damned wretches ; how could you expect a better fate ? or you refused to go to prayer meetings, and to meetings and preaching, and you did not subscribe to the Tract Society, or take a quarterly ticket : you little thought how it would come home to you ; or perhaps you broke the sabbath, and went taking your pleasure on the *Lord’s day*, and you took God’s name in vain, and a thousand other wicked things you did,—be content, and don’t grumble now ; you have got the wages that you earned, you damned irreligious crew, who will pity you ? No ; God himself will laugh at your calamity, while you are frizzling in hell, and saints and angels will sing and rejoice over your damned

groans, and will be for ever pleased, and even fed with your misery. Your very fathers, mothers, and children, that have been religious, and have escaped from the devil's power, will say Amen to your damnation, because you would not believe our gospel, and conform to our creed, and the rules of our church. Go, you damn'd souls, and drink rivers of fire and brimstone to all eternity, which Jesus Christ himself, the saviour of the world, has made for you.

There's a precious gospel for you, and this is what has been preached to you all, what they call the gospel dispensation. Well you may be frightened, and give all your money for the support of religion; for who would not be religious, charitable and good, that they might escape this dreadful hell. But this is the evil eye. The being is a body of darkness, and he is afraid of all this himself, and he imagines that the word written in the bible means all this; he has not the single eye—he sees two Gods—he thinks so: but the single eye sees but one God, and he sees that God to be love; but that man, being blind to the knowledge of the written word, he formed a devil, and a hell, and all that, for himself, out of the word as it stands in the letter, so that the word as it has ever stood in the letter, until it was revealed, has ever through man being in darkness, been the devil unto man; therefore he talks of a devil, hell, and fire and brimstone, &c., &c., &c., as he in his darkness has imagined; and though some of them, in their preaching talk of the love of God, yet he holds the terrorism of hell, fire, and everlasting torments, to his fellow-men; so that he believes not in God's love at the same time; for while man imagines that there is such a state of torment prepared by God for any of the human race, he neither loves God himself, nor believes that God is love; neither can he cause any one to love God. The children that he begets with his preaching are in his own image and likeness. Man, therefore, being filled with these imaginations, from which he could by no means clear himself, it shews the necessity of a revelation, immediately from God, to clear away the rubbish of dark reason, and to bring perfect peace to man. The word, as it has stood, merely written in books, has disquieted men's minds; and, in order to remove that disquietude and misery from the mind of man, the word must be revealed as we have shown, and must be written in the tables of the heart, which is that book which God desired to write it in, by his power in the end; therefore when the appointed time comes for the great God to reveal the truth of his word, the word operates in the mind of the individual unto whom the Revelation comes, in two diverse ways or operations, and the operation of it upon the mind, being two grand and distinct operations, one called evil, and the other good—called the devil and the Lord—one is called hell, and the other heaven,—one is called Adam, and the

other Eve :—one is the bond-woman, and the other the free : one is called Esau, and the other Jacob—one the law, the other the gospel—one the old covenant, and the other the new—one death, and the other life ; because the first operation kills, but the last makes alive : fulfilling the word, “ I kill, and I make alive ; I wound, and I heal : I bring down to hell, and I bring up again ; I create darkness, and I create light ; and I, the Lord, do all these things.” That means my word in its operation, where and in whom it does all these things, creating in the being at first a kingdom of total darkness, as it is written, (Rev. xvi., v. 10), which points immediately to this revelation, showing you the effect that it has in the recipient of it, “ And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain.” Now the Protestants will have it, that this seat of the beast is the Roman Catholic Church. But no, not so ; by the seat of the beast is to be understood, that all the beastly and filthy rubbish that men, in their wisdom, have put forth upon God’s written word, were now met in the individual now under the revelation of the word. The iniquities of all must meet upon him, and the accumulation of evil in the human being, is called the beast, and here was the seat of the beast, and the beast’s kingdom (meaning the man) was filled with darkness, and then this revelation is the knowledge of the evil, and under it the creature’s name is satan, because all the evil was embodied in him, in order, that in him the divine Spirit of God might manifest his displeasure against falsehood, in which he himself stood with all the rest of the human race : though one only should feel the pain and punishment due unto it, which also was intended to reveal it, that it might be destroyed, and the sufferings the acuteness of them under the operation, is expressed in the words :—“ And they gnawed their tongues for pain.” All that the unknown and barbarous tongues had uttered were now heaped upon the soul of the Lord’s Elect Servant, and he received the stripes for them, the iniquity called for stripes—the soul could not be healed until the stripes were laid upon the “ fool’s back,” the character appointed—the light of the word could not come, to heal mankind of the dreadful plague of erroneous opinions, therefore it says, “ By his stripes we are healed.” Had these stripes been given eighteen centuries ago, the human race would not now be mortifying, rotting and corrupting with falsehood, error and pride, and evils of every kind. No : there would be healing of these plagues. Therefore all your abominable doctrines, all your religious opinions, and all your vain ceremonies militated against the Spirit of Truth, and One fell into the hands of the living God, in order that he might bear all, pay for all, and bring the truth to light for all, that iniquity might be revealed, and then

struck on the head, receive its death-blow by the woman's conquering seed, viz., Divine Knowledge obtained by the Revelation of God, that's the woman's seed, that bruises the serpent's head, life and power,—which head life and power were now revealed in the serpent, viz., :—the man, though strictly speaking he was not the old serpent, yet he was the serpent—the branch of the old tree. Thus was God revealed in one of his characters in the human nature, which is called the devil, made up of all the dust of the whole world, i.e., the falsehood, by means of the word entering the human soul in its power. And now here is the devil and satan, the dragon, beast, false prophet, Abaddon, Apoleon, Lucifer, and all the ugly names you think of in the scriptures. God, the word, has created all this, not God essentially, but the word of God sent forth in the human soul, in the way that men have always viewed the word, only now it was in its power, and it made the devil; here was then the devil complete, and now he must be cast into the lake of fire to melt him down, to burn all this heap of corruption out of him, and off him, that the remnant might be saved, viz., the human essence; that it might be clothed with the glorious body, when the corruption is thoroughly burnt to ashes, so he is cast alive into the lake of fire; but the promise being in the human spirit, the human essence is preserved in the furnace, and the voice of God calls forth the being out of the fire, and he rises in newness of life—a God now, and not the devil—he has left his devilish nature in the furnace,—so here is God and the devil one character (so it is as God). The word is so revealed in human nature, that we say God and the devil is one. As for God, the essential and eternal God, he is one only good and eternal light and love: but in the revelation of the word, there are diversities of operations; but it is the same spirit worketh all, and in all, that means in Zion, the devil is destroyed, and the Lord, the Son of God, the word, lives and reigns for evermore. So first the word is made flesh in the man, and then the word is made spirit and life. The first is the devil, and the last is God. And now the single eye sees the devil no more, but one God only, or the image of God drawn upon the man who once bore the image of the devil, fulfilling what is written, “As we have borne the image of the earthly, so must we also bear the image of the heavenly. It was sown in dishonour (called the devil), it is raised in glory,” the Son of God; so the single eye sees no devil, hell, damnation, brimstone and fire, and torments,—we know that all these terrific things are gone for ever,—this revelation has blown away the dust, we have shaken the dust of the evil city from off our feet. Now in this writing you are certainly clearly shown the meaning of these words of the ministering spirits, Paul and others, that were sent beforehand from God with an embassy of

peace, to him that was appointed of God for this holy calling to beseech the human nature in Christ's stead to be reconciled unto God ; they visit human nature, and beseech in Christ's stead (Christ having not yet come), and thus they speak, " now then we are ambassadors for Christ, as though God did beseech you by us (by all the visiting spirits), we pray you, in Christ's stead, be ye reconciled unto God," and then they add the following words, which the human being, in whom was the revelation, would understand that he must be dealt with in the way already described, to fulfil the scriptures, and that he might not think it strange concerning the fiery trial that was to try him, as though some strange thing had happened unto him when the strange operation of the spirit should come upon him, for strange indeed it must appear to him, for God to make such absolute promises of eternal salvation unto him, without any conditions, and that afterwards to cut him off, to forsake him, and drive him out of his presence, and deliver him up to his tormentors ; but so it must be, as the spirit said in the word directly following those above quoted, " For he hath made him (to be sin) for us who knew no sin,—that we might be made the righteousness of God through him," i.e., we, the ministering spirits, who are now sent forth to minister unto you, Ward. We are ambassadors sent forth beforehand, to warn you that Christ, the blessed Son of God, is about to be revealed in you : and we pray you, in Christ's stead, be ye reconciled unto God's mysterious working, and know that it is written of One, " he was made sin for us, who knew no sin," that we, viz., the spirits that have been sent forth from God, in all ages of the world, and have visited men and women, giving them the word in mystery, " that we might be made the righteousness of God in him," who shall be made sin ; for we have all testified by all the prophets, that one of the human race should thus be made a martyr (the same is Antipas, the faithful martyr), that we, the spirits, that brought forth the word at all times, and testified these things, might be proved righteous, by our word that we brought being fulfilled in him ; therefore " he must be made sin for us (the word) who knew no sin, that we might be made the righteousness of God in him," for I, Paul, have testified, " that that day (viz., the day of Christ), should not come, before there came a falling away first, and the man of sin be revealed, the son of perdition, who opposeth, and exalteth himself above *all* that is called God, or that is worshipped (i.e., that is ministered unto), so that he, as God, should sit in the temple of God, showing himself that he is God (to whom I said), the Lord should consume with the brightness of his coming, or the spirit of his mouth," (it is all one). Therefore, Ward, think it not strange what shall now happen unto you, for you must have the word that I testified so long ago fulfilled in you, before the day of Christ can come,

as I said, and you will fall away, for all Sin will appear in you—the complete and entire body of sin,—you will be made sin, and the vengeance written will come upon you, and it will be a fiery trial unto you, for the evil must come to perfection, and usurp the supreme power in God's own temple, before it can be destroyed. I, Paul, have said so; the word I brought from God is on record, and how can it be proved the righteous word of God if it is not fulfilled. Therefore you will fall away through unbelief, and you will forget the promise that God made you, and you will sink and shrink under the power of the evil, being made sin, and you will be reprov'd of God,—rebuked of God, abhorred, cast down, cast out, disdained, rejected, driven to despair and damnation,—the angels of God's power will persecute you, and will buffet you, revile, and say all manner of evil against you, will drive you into a miserable state, a wilderness of dread and despair, and a dismal and inevitable hell and death; but it is better one die thus, than all should die, for want of knowledge of the word given by us to the prophets, which can never be known until you have it so fulfilled upon you; therefore you will be “stricken, smitten of God, and afflicted, and not comforted;” but tossed with the tempest, and driven before the storm of wrath and vengeance, that will come upon you; because you will be made sin, and God must punish sin,—he must testify his abhorrence of the falsehood,—therefore you will be made a curse for us (for us, the word), that we might be proved righteousness and truth; but fear not; “ye seek a proof of Christ speaking in me, which to you, Ward, is not weak, but is mighty in you.” All these things which you shall be called to suffer, shall be turned to a blessing unto you, for as you are made sin, and a curse for us, so you shall be made unto us, “wisdom, righteousness, sanctification and redemption,” for as the evil was embodied in you, and you were filled with darkness, so shall you be made light in the Lord, and thus you will be made in the image of God (the word); both in the darkness and in the light; both in death and in life; both in sin and in holiness; both *satan* and the Lord, flesh and spirit, law and gospel, Adam and Eve, who now shall be fruitful, and multiply, and replenish the earth.

Thus is *satan* destroyed by the brightness of the coming of the Lord, consumed by the brightness of the light, and the name of the City is—The Lord is There, in Zion—according to that prophesy given through Joanna Southcott:—

“From the gospel draw the sword,
Sound the coming of the Lord,
Let my thunder sound that way,
For my wheels shall not delay;
Perfect as the crown doth stand,
Now's the sceptre in my hand.”

THE CROWN OF RIGHTEOUSNESS.

"Draw the circle
Let the cause be
Then the olive
In thy seals, the
Every seal you
Tis time for Shep-
That my crown
And my bible



on both sides,
fairly tried.
branch you'll see.
same you'll be.
must compare,
herds to be clear;
may surely stand,
now command.

See the Truth, and make it shine.
I will make his face like brass,
Who shall now the Man disgrace,
That so wisely did appear,
To judge from whence thy writings were?
Then now to challenge he may come.
His armour-bearer must be known."

Thus, Brethren and Sisters, you perceive by what we have here shown you, how the word is become man. First the elect servant, J. Ward, had the promise of life made unto him, but he lost that crown by disobedience, and we have showed you the consequent sufferings and death, the lost crown. The Promise, which is the lovely Eve, was found and Redeemed—the lost sheep was brought back to the fold: and now the Woman, the promise, being Redeemed, she standeth in Adam his true help-meet:

"But now in Adam I do stand;
But as a God, and not as man;
Though in your likeness I appear."—J. S.

Then "Zion is redeemed with judgment," and out of Zion goes forth the deliverer, who is "the way, the truth, and the life," for you all, for you must know that it is the promise of God that is Christ; for the promise came forth out of the bosom of God, to me at the first, and I lost the promise—I fell away from Christ—Christ departed, or died, and then I died the death to regain the promise, and now the promise, Christ ever liveth to make intercession for you, your life, your everlasting light and salvation. So here is that saying true, "Christ in you, the hope of glory,"—"Emanuel, God with us." Was not the promise crucified then upon the cursed tree? (viz., the human nature), yet now on the Cross is this Title written, "Jesus of Nazareth, the King of the Jews." The accursed is Crowned! From Zion, the Pillar and Ground of the Truth, "The Lord is Here."

☞ Last part of last verse of Ezekiel the Hebrew reads
"Jehovah Shammak."

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